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Price of Protestantism

AN EDITORIAL

New Outlook For Church Cooperation

WALTER W. VAN KIRK

Church and Industrial Relations

MILTON C. DAVIS

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THE EDITOR

Unfinancial Members

B. WILLIS BEEDE

ON THE HORIZON OF THE CHRISTIAN CHURCH

HELP THE AMERICAN MISSION TO LEPERS

A movement is now on foot, led by the American Mission to Lepers, to bring about international cooperation of governments, of scientists, and of all intelligent and considerate people to end leprosy. Christ set the example of pity for the lepers. It is significant that an organization representing the whole church should be dedicated to this task not only of cleansing the lepers but of cleansing the world of leprosy. There are two million of them in the world, and no other class of people is so inhumanly and pitiably neglected. Hospitals established by the Mission to Lepers in 103 centers throughout the world are demonstrating kindly, scientific care of lepers. As a result Oriental nations are awakening to their responsibility in checking this menace. Leprosy is at last yielding before scientific knowledge. Like a romance reads the story of chaulmoogra oil, mentioned in records as ancient as Egyptian papyrus, but never until the twentieth century developed into a form where its effect on leprosy could be considered in the nature of a cure. It costs only $10 to furnish the chaulmoogra oil for two years treatment of a leper patient. Incipient cases can frequently be cured in this length of time. Thousands of former lepers are being released, but there is urgent need to extend this healing ministry. The American Mission to Lepers, interdenominational and international, will gratefully acknowledge and transmit your contribution. The address of the New York office is 156 Fifth Avenue.

SEMINAR ON JEWISH-CHRISTIAN RELATIONS

A joint gathering of representative Jewish, Catholic and Protestant men and women at which reliable material and information upon points of conflict and possibilities for cooperation may be presented and discussed, and the findings made available for public use, is being planned by the Committee on Goodwill Between Jews and Christians of the Federal Council of the Churches of Christ in America. This Seminar will be held in Earl Hall, Columbia University, New York City, on January 30 and 31, 1929. The membership of the Conference will consist of fifty people from each religious group; first, so that Jews, Catholics and Protestants will be represented equally; and secondly, so that the Seminar may be kept to such a size that group discussion and mutual acquaintance may be given the fullest opportunity. Men and women will be admitted as members of the Seminar, as representatives of their particular group, upon the basis of their interest in this subject, their previous experience in inter-racial and inter-religious contacts, and their power and willingness to further the interests of goodwill and brotherhood in these areas. Applications for membership should be sent in immediately so that those who are constituted as members may receive the preliminary information and data. Three major topics will be discussed. Each of these will be led by an authority in that field, with two other associates, so that the three groups will be represented by leaders. These topics are: (1) Vocational adjustments for minority groups; (2) Religious mis-education; (3) Community projects in which religious groups are now in conflict, but in which they may cooperate. A large public dinner in one of the New York hotels, at which speakers of national prominence will be present, is planned for the evening of January 31. Dr. Nicholas Murray Butler, Martin Conboy, Louis Marshall, Professor Harrison S. Elliott, and Dr. Charles E. Jefferson have been secured as some of the speakers and leaders. Other experts in the special fields will be announced later. Applications for membership in the Seminar, and questions relating to it, should be sent to Everett R. Clinchy, Secretary of the Committee on Goodwill Between Jews and Christians, 105 East Twenty-second Street, New York City.

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REFERRED TO NOW AS ANTIQUES

What a difference less than ten years makes in conditions! Less than ten years ago a saloonkeeper in Cincinnati was the most ordinary of human beings. Now the one-time saloonkeepers are antiques. The other day an old saloonkeeper died in that city, and the *Post* has this to say about it. A former saloonkeeper has died in the city. In the newspapers the deaths of saloonkeepers are reported as the passing of historic landmarks might be reported. The saloonkeeper is regarded as a figure from a remote past and he comes to public notice only when he dies. Cincinnatus guesses that not even the ex-saloonkeepers would vote to re-establish their former businesses. Those he knows are quite content in the quiet and respected occupations they now follow. As the years pass there gathers about them the romantic fragrance that hovers over antiques. "At least," says one, "my children no longer are ashamed to tell anyone what their father's occupation is. In the old days they used to report in school that I was a merchant."

WHERE NATIONAL PROHIBITION OPERATES

It is interesting to note that there were more deaths from alcoholism in the state of New York in 1926 than in all of the states in the registration area having state prohibition when national prohibition went into effect, with the exception of Ohio and Michigan. Those states are: Alabama, Arizona, Colorado, District of Columbia, Florida, Georgia, Idaho, Indiana, Iowa, Kansas, Mississippi, Minnesota, Montana, Nebraska, New Hampshire, North Carolina, North Dakota, Oregon, South Carolina, Tennessee, Utah, Virginia, Washington, West Virginia and Wyoming. In these dry states the total number of deaths from alcoholism in 1926 was 773, with a population of about thirty-four million people, while in the nullification state of New York there were 778 deaths from alcoholism with a total population of about eleven million people.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

he Inevitable Price of rotestantism

ROM time to time the Society of Friends suffers grievous injury when the forces of division and distempered ndividualism seem to have their way and there is no eans or power of bringing order out of disorder. It is en that we are inclined to sigh and long for the steady- g hand of an authoritative bishop. More than once, on ch an occasion, we have heard John R. Cary say, That's the price we pay for our liberty."

Somewhat similarly, there is a price which Protesntism itself has always paid, and which we believe it ust continue to pay, as long as it continues to be worthy f its great name. It is the price of denominationalism. Ve might have used the term disunity. But, while this ord was at one time none too strong to indicate the situaon, it is rapidly becoming inapplicable, as we shall resently show.

When in the sixteenth century the power of the uni- ed and authoritative Roman Catholic Church was broken, e principle of unity through authority was shattered. laturally the pendulum swung far in the other direction, nd those who broke away from the Catholic Church emselves divided and ever redivided in recognition of e Protestant principle of freedom of interpretation of eligious truth as contained in the Scriptures. The result as the setting up of scores upon scores of separate hurches, each of which while declaring allegiance to the ndamental doctrines of evangelical Christianity laid laim to some distinctive truth which it held dear. This as the logic of Protestantism, however much it may ave been its weakness and discredit. And weakness it ertainly was, as far as carrying the unified Christian oice was concerned; and discredit also, when faction and itter rivalry were confused with zeal for the faith. Even hen, after nearly four centuries, the Protestant denomiations had come to live peaceably among themselves, ey were still lamentably weak in their inability to make common impact upon the national life of which they ere a part.

It was the recognition of this weakness that resulted the organization twenty years ago of the Federal ouncil of the Churches of Christ in America, which epresents twenty-eight of the Protestant evangelical hurches in the United States. It is not a super-church any sense, but is a federation of the churches in which eir chosen representatives do unitedly, in the name of united Protestantism, certain things which can be done etter than the denominations can do them separately. he results of the past twenty years have amply justified is organization. May we mention just one of many illustrations that might be given. With the exception of our own group, hardly a denomination had any official channel of approach to peace and international relations. Acting for the Protestant churches as a whole, the Council's Commission on International Justice and Goodwill has done an invaluable service in bringing the Christian impact upon public sentiment and governmental policy in this country.

There are those, however, who are so tied to the fetish of what they call Christian unity, that they are impatient of the slow but thoroughgoing progress toward unity in service which the denominations are certainly making through federation and comity. In their zeal they would endanger the whole movement toward real Christian unity by doing away with denominations out of hand and forcing a superficial unity from above. As opposed to this tendency, we declare for the experimental unity that is being achieved on the sound basis of federation through the Federal Council. The time may come for the further step, but if so, it will come through valid experiment and experience and not through doctrinaire declarations.

Frankly, we cannot see in denominations per se the reproach to Christianity which it is now popular to declare. The reproach is not in the denominations themselves, so much as it is in the factious spirit that has so long separated them. This spirit has been largely replaced by one of fellowship and cooperation, through the work of the Federal Council and other similar agencies, so that Protestantism, while marked by denominationalism is not now discredited by active disunity. In fact we can easily see how there might be uniformity in a great, all-inclusive church, in which there would be less of unity. The Protestant principle of freedom is well worth preserving and for some time to come denominationalism would seem to be the price to be paid for it; not the divisive denominationalism of former days but the newer denominationalism in which the various groups, each making its own cherished contribution, join hands in pursuit of the great Christian purpose held in common.

Good Filling Station Philosophy

WE pulled into a gas station down in New Hampshire and with the impatience of youth sounded our horn when the attendant did not appear promptly," writes a "tourist" in *The Friendly Adventurer*. "We were in a hurry to get on the road again—to see how many miles we could check up for the day. We were on schedule—so many miles to go each day. Then, out of the door,

came a smiling, kindly old-timer who looked us over and then said in a sort of reproachful tone, 'In a hurry, son?' As he filled the tank and checked the oil he told us of the country around about there; told of interesting places to stop and see. 'You ain't a-goin' to see the beauty of these hills. You ain't a-goin' to enjoy your trip to the fullest if you hurry along. Stop and dangle your feet in some of these cold mountain streams. Park your car and climb up where you can look over the country. Stop at some of the homes for a glass of water or a glass of milk—you'll find it will put peace in your hearts. You young people are always in a hurry—you'll see *and enjoy* more of life if you take it easy along the way—and you'll get more out of it even if you don't go so far.'"

This is good philosophy for the highway called Life as well as for the roads over which our automobiles chug and sputter. It is well to have objectives, worth while one especially. But the frenzied urge to be ever in action doe not necessarily imply a definite goal. Moreover, it is t be questioned whether any goal is worth attaining at th expense of the values to be had along the way. To put i differently, it is doubtful whether we ever actually attai our objective, if we have disregarded and lost the roadsid experiences: experiences which come from thoughtful, un hurried reading, from quiet meditation and communio with the Infinite; from heart to heart talks with cherishe friends; from a walk through the countryside and contac with nature; from close fellowship with little children from an occasional hour of pause and perspective in whic we look upon life as a landscape and invite ourselves t renewed appreciation of the divine goodness. Why s hurried?

New Outlook for Church Cooperation

BY WALTER W. VAN KIRK

THE Sixth Quadrennial Meeting of the Federal Council of the Churches of Christ in America, which convened in Rochester, December 5-11, clearly evidenced the desire of the evangelical forces of America to continue, if not indeed to extend much further, the dimensions of their cooperative program.

The increasing concern for a larger expression of Christian unity through the churches lay back of the special preparations that were made during the past year for the observance of the Twentieth Anniversary of the Federal Council. The question was not raised as to whether the time had come for the obliteration of denominational lines; there was no presumption either that such a final outcome is desirable or that it is not. The question that was raised assumed that there might be something implicit in the federation philosophy of the Federal Council that should be made explicit; that a larger unity might find expression without any encroachment upon vital liberties; that certain functions might be recognized generally as central and common, while others, as deemed necessary by the several communions, may be exercised as heretofore by these separate bodies. It was believed by some, as stated in the address of the General Secretary on "Twenty Years in Retrospect," that "the whole movement for Christian unity is finding its way now into the path that we have followed, whatever the future may have in store."

A syllabus, widely distributed in advance of the Rochester meeting, raised distinctly the question as to whether we should be satisfied with the method of cooperation as at present embodied in the Federal Council, or whether steps should be taken to secure the extension of this present partial expression of federal union. Very significant discussions developed in which present-day conditions in rural areas, the modern city, and the world community were frankly faced. The relative strength and weakness of the church in its approach to these conditions were considered, and the question raised as to what difference it would make if the Christian forces were more closely unified in strategy and resources. So evident were the possibilities raised, that, in the general conferenc first, and finally in an administrative session of the Council, it was unanimously voted that a Committee should be appointed to study the functions of the Council and the modification of its structure, this Committee to report progress annually to the Executive Committee, and finally to the Quadrennial Meeting in 1932.

It was manifest that there were many for whom cooperation had awakened a desire for a deeper fellowship among the churches that cooperation alone could not satisfy. It was equally manifest that the conviction is widely held that an all-inclusive Protestant consciousness must be developed and created, not only that the churches may do certain things together, but that they may achieve and exhibit a real unity of life. And the opinion was freely expressed that this can be done without encroaching on the sphere of personal and denominational liberty. All these hopes and desires the new Committee will carefully appraise.

Interpreting the negotiation of the General Pact of Paris as the most forward-looking step yet taken by the nations to disestablish war, the Federal Council requested the immediate ratification of this treaty by the United States Senate. "The acceptance of the Pact by the nations as an imperative obligation to seek the solution of their controversies by peaceful methods exclusively," it was said, will depend in large measure on the acceptance of that obligation in actual practice by the United States itself." Nor could the delegates attending the Rochester Quadrennial see any need for a substantial amount of cruiser building or sword rattling since war was to be renounced. "We believe," it was affirmed, "that.... any material increase of the United States Navy at this time would be inconsistent with the spirit and purpose of the General Pact of Paris and would tend to nullify its influence in producing mutual confidence among the nations. We therefore urge that no authorization be given for any such increase."

The following statement unanimously agreed to by the Rochester conference will indicate something of the im-

portance attached to the Kellogg Treaty by the Federal Council: "The principal significance of the General Pact of Paris will lie, we believe, in the fact that the condemnation of resort to war for any purposes whatsoever, and the solemn pledge by the nations that they will never seek the solution of their disputes save by the methods of peace, will become, by the general ratification of the Pact, a basic principle of International Law. When this law is thus enacted, no nation, however powerful, can annul it. A nation may indeed violate the law and may treat it with contempt. But the nation which violates the law will stand before the world as guilty of the most serious offense against the entire society of nations."

The Council likewise expressed the hope that the Washington Arbitration Conference now in session would provide for the pacific settlement of all disputes between the American Republics. A strong protest was lodged once more against the Exclusion Act of 1924. "The present discriminatory laws," said the Council, "are resented by all intelligent Orientals as humiliating and insulting. They constitute a serious barrier both to international goodwill and also to the progress of the Christian movement in those lands."

On the surface it may have seemed to some that the Quadrennial Meeting was more conservative on social questions than at Atlanta. It would be truer to say that the delegates were more aware of social meanings, more unwilling to pass sweeping general statements whose meanings were not clear, and more determined that the denominational authorities shall have a more positive voice in pronouncements. The public meetings had a fine conciousness of both individual and social values. Distinctions of race and color were not recognized even in entertainment. A re-statement of the Social Ideals is suggested for the next Quadrennial. The special statements dealing with war and race relations are left with the Commission and the Administrative Committee with power, and will be reconsidered at an early date.

Prohibition, evangelism, race relations, the drama, the home and family life, research and education and the use of the radio in religion were among the other questions discussed at Rochester. In the interest of law observance, particularly with respect to the Eighteenth Amendment, the Council urged, "that pastors and Sunday Schools and social workers adopt and carry out an effective, educational program for the steady growth of sentiment in behalf of prohibition law enforcement."

Church members were asked seriously to consider the influence of the drama in their respective communities and "to employ every constructive measure practicable to encourage the output of plays and pictures which will tend to strengthen and not weaken the religious and moral convictions which lie at the basis of a stable society, and will not develop such undesirable attitudes in the field of international and interracial relationships as may create resentment on the part of other races and nations of the earth."

In endorsing the plans of the Commission on Evangelism for the observance of the nineteen hundredth anniversary of the Ministry of Jesus, the Federal Council took action consistent with its belief that the solution of social problems is contingent upon the growth of the spirit of God in the soul of the individual.

Keenly aware of its responsibilities but fully confident that in union there is strength, the Federal Council of the Churches of Christ in America, with Bishop Francis J. McConnell as its President for the next Quadrennium, moves forward into the future.

Side Lights at Rochester

Some Editorial Observations

Of the twenty-eight denominations belonging to the Federal Council three were credited with one hundred percent attendance at Rochester, New York, on the part of their accredited delegations and the first of the three to be read up was the Five Years Meeting of Friends. Those present as members of the Council were President W. O. Mendenhall, Rufus M. Jones, S. Edgar Nicholson, Leonora N. Hobbs, B. Willis Beede, and the Editor of THE AMERICAN FRIEND, Clara I. Cox attending as an alternate. Ralph H. Boring of Glens Falls, New York, was in attendance and E. Partington, pastor of the Friends meeting at Farmington, a few miles out from Rochester, was present at several of the sessions, accompanied a part of the time by our venerable friend, Thomas Baker.

Rufus Jones was one of the charter members in attendance, having been present at the organization of the Federal Council at Philadelphia in 1908. Although he had not been present at its meetings in recent years he found himself very much at home among the members, most of whom knew him by reputation, if not personally. It kept him pretty busy listening to their expressions of appreciation of his books, which they had read. After all his years of experience throughout the history of the Five Years Meeeting, of course Rufus just naturally gravitated to the Business Committee of the Federal Council, on which he served during his attendance at Rochester.

As usual, the Friends' delegation was rather distinctive in not being made up wholly of men. There were a few other women members in attendance this year and what they lacked in quantity they certainly made up in quality and ability. Invariably when appearing before the Council they made an excellent impression, not because they were attractive and capable women, but because they showed themselves the peers of any members present.

One woman who has come to be a familiar figure in Federal Council circles is Mrs. John Ferguson, President of the recently organized National Council of American Protestant Women. At the conclusion of a presentation of Protestant women's activities headed up in the new Council, Mrs. Ferguson was asked by a member what recognition is given to women by the various denominations, including her own. Glancing slyly at the Moderator of her own church, she replied naively that she was forced to confess that in her own denominational group women were given scant recognition. A member of the Friends' delegation jumped to his feet impulsively and extending his hands toward Mrs. Ferguson invited her to come and join the Friends. "No proselyting, please," retorted Dr. Cadman, amid a gale of laughter.

Incidentally, one of the delights of the Council was the enjoyment of the sallies of

wit and repartee which came so frequently and spontaneously from Dr. S. Parkes Cadman, as presiding officer. After Mrs. Ferguson had spoken he asked, "Shall we have discussion of the topic just presented or shall we let the gem blaze in its own native lustre?" Mrs. D. E. Waid of New York presided over one of the sessions and both by her ability to direct the discussion and to lighten it by her brilliance in the retort courteous proved herself a close second to Dr. Cadman.

A very attractive and capable personality in attendance was Mrs. Jeannette W. Emrich, who, as Assistant Secretary of the Federal Council's Commission on International Justice and Goodwill, has been promoting the friendship bags enterprise between the American and Mexican children. Her report of this project before the Council was received with great enthusiasm. In referring to the first friendship project, that of sending dolls to the children of Japan. Mrs. Emrich reported the stout objection of one opinionated man who said that what we need is diplomacy, not dolls. She replied, "We can't possibly do less with dolls than has thus far been achieved by diplomacy."

Another "marked woman" at Rochester was Mrs. Charles S. Macfarland, wife of the senior General Secretary. Despite the fact that the latter holds a major's commission as a reserve officer in the chaplain's service, Mrs. Macfarland is not considered sufficiently patrotic by the D. A. R., who recently ousted her from that organization. She drew the fire of the national officers for exposing their silly "blacklist" and found herself at Rochester the recipient of congratulations from many sources for her courage in standing out against the reactionary and obscurant policy of the national organization. Indeed, she was tendered a dinner of recognition during the sessions of the Council.

Parenthetically, in this connection we heard just the other day of a humorous incident which illustrates the astounding lengths to which the aforesaid organization has gone. Not long ago in an Ohio city the D. A. R. held a public meeting in connection with certain patriotic observances. It happened that on that day a few distinguished citizens were in the city, including the Hon. Newton D. Baker, Secretary of War under President Wilson. Following the meeting a member of the D. A. R. saw him on the street and expressed regret that he had not attended and addressed the D. A. R. meeting. "Why, don't you know," he replied, "I am on their blacklist!"

A very popular feature of the week at Rochester proved to be the breakfasts given by Hon. Carl E. Millikan, former governor of Maine, now General Secretary of the Motion Pictures Producers and Distributors of America, who has long been a prominent Federal Council figure. At these breakfasts there was presented each morning some feature of the moving picture industry relating to education and religion, followed by pertinent discussion. Some of the talks were illustrated, presenting some of the latest improvements in moving pictures and illustrating how the movies may be adapted to the work of church and school.

A veteran member in attendance was Howard Russell, founder of the National Anti-Saloon League. His was a familiar figure at the Council headquarters and he was usually accompanied by Scott McBride, the National Superintendent of the League. It was quite natural and fitting that members of the Anti-Saloon League brigade in attendance carried an air of triumph over the results of the recent election. Perhaps we imagined it but it seemed that the southern Democrats in attendance were particularly complacent. In this connection an interesting story was going the rounds of the corridors, or conundrum perhaps we should say. It went like this: "Did you know that they are going to change the name of Virginia to St. Virginia?" "No, why?" "Because it has been Canonized." Quite a tribute we should say to the ability and leadership of Bishop James Cannon, Jr., who lead the fight of the southern dry Democrats against the national Democratic ticket.

At one of the half hour devotional periods Dr. Horace Day, former Moderator of the Congregational church, spoke solemnly and soberingly of the test that will be made of prohibition within the next three years. After recalling dramatically how Lincoln had gone to Washington to face rebellion, and Cleveland, from near Rochester itself, to face corruption in high places, and Wilson to face the problems that were to arise in behalf of a new democracy, he said that Herbert Hoover would face no less a problem in going to Washington to grapple with the solution of this great social reform. He and others voiced eloquent intercession for the President-elect for help and guidance in the task ahead of him. We could not but wish that Herbert Hoover might have heard the eloquent petitions raised in his behalf and have caught first hand something of the spirit of devotion behind them.

Of the many outstandng speakers who addressed the Council during the week of its sessions, none was more impressive and convincing than was Judge Florence Allen, who gave the principal address at the big Peace banquet on Saturday night. She spoke of the Paris Peace Pact and of its significance as a great milestone in the history of group relations. Doubtless most, if not all her hearers, were already favorab committed to the Pact but there is no dou that all left the banquet room very muc more strongly committed to the multilater treaty. We are free to confess personall that her convincing presentation gave us second definite experience in our devotio to the Peace Pact. Not having had th privilege of hearing her before, we ca now better understand why the people o Ohio, who gave Herbert Hoover somethin like 700,000 majority, at the same time re elected Judge Allen, onetime democrat, o a nonpartisan ticket by a majority of ove 350,000.

One of the noblest Romans of them al in attendance was Dr. Sidney Gulick, wh so successfully fathered the Peace resolu tion before the Conference, espousing th Pact of Paris. One part of the resolutio urged against authorization of any suc increase in the United States Navy at thi time as would be inconsistent with th spirit and purpose of the Pact of Paris an would tend to nullify its influence. Jus as we expected, a member of the Counci asked if this declaration had reference t the President's proposed program of addin fifteen cruisers to the navy. To illustrate how thoroughly prepared Dr. Gulick is t meet such emergencies, he quietly unrolled a chart, in reply, showing the comparative strength of the British and United States navies and said he preferred to let members look at the chart and make their own decision in the matter. As a matter of fact, the chart spoke for itself and no formal reply by word of mouth was necessary.

A representative of the Protestant churches of France was present and expressed the attitude of his country on international questions by thus quoting a version of the well known text: "Now abide faith, hope and charity, but the greatest of these is *security*." He volunteered the information that he felt that the United States' version would conclude, "but the greatest of these is *prosperity*."

No speakers stirred the Council more searchingly than did Mordecai Johnson President of Howard University and Rabbi Bernstein, speaking frankly from the heart of another race and of another religion respectively. Their auditors were literally carried over to see certain very poignant situations from the point of view from which others suffer from a display of nordic superiority and Christian condescension.

The oldest speaker to address the Council was retired Bishop Earl Cranston, ag 88, of the Methodist Episcopal church Though obviously frail in body he fairly electrified the Council with his eloquen appeal for the forward march of unite Christendom. As a speaker later charac terized him, the aged bishop "had hit a tw

bagger and on reaching second base found his breath on first and his heart on third."

When the City Church Federations were having their innings the President of the Chicago Federation was introduced and spoke of their organization as being the biggest and best in the country. "Chicago is always modest," smilingly said William Adams Brown of Union Seminary, sotto voce, turning to the writer.

In recognition of his distinctive service as spokesman of the Federal Council during the past quadrennium, Dr. Cadman, retiring President, was enthusiastically made Radio Minister of the Council for the ensuing four years. The story is told that on an isolated country road one dark night some time ago Dr. Cadman had some machine trouble and hailed a passing autoist for help. "Aren't you Dr. Cadman?" inquired the latter out of the darkness. "I think I recognize your voice, having listened to you often over the radio."

Although the new President of the Council, Bishop Francis J. McConnell, will render a service very different from that given by Dr. Cadman, it will doubtless be no less distinctive. Bishop McConnell is known as one of the outstanding seers and prophets of this generation and it is of no little significance that such a forthright and courageous man has been chosen to lead the hosts of Protestantism for the next quadrennium. W. C. W.

FATHER AND SON BANQUET

On November 16, the annual Father and Son banquet was held, at Spring Bank, Nebraska, under the direction of the community Activities Committee. About 85 "fathers" and "sons" gathered in the C. E. room and enjoyed a social hour before they gathered round the festal board arranged in the basement. Songs, toasts and special vocal numbers enlivened the occasion. The principal address of the evening was given by E. N. Littrell, pastor of Allen M. E. Church. The visit of M. Marie Cassell to Spring Bank was much appreciated. Her forceful messages, both in the Sunday School Council and the Meeting on Ministry and Oversight were full of inspiration and helpfulness. The pastor, DeElla L. Newlin, delivered the message at the union Thanksgiving service held in the Allen Lutheran Church.

Jesus abolished the superstition that grace may be had by a mechanical observance of a prescribed regimen at an appointed time. He did not deny but rather implied the truth, that body and soul act and counteract, so that spiritual impressions may be weakened and forfeited by untimely indulgence of the flesh.—G. A. CHADWICK.

A Notable Movement

Foreign Missionary Enterprise of Friends in Retrospect

At the annual meeting of the Foreign Board in May, 1928, a brief historical statement of the foreign mission work of Friends of the Five Years Meeting was presented. The Board decided to have it revised and printed in THE AMERICAN FRIEND.

More than forty years ago Stanley Pumphrey, an English Friend, visited in the United States. He strongly advocated a union of all the Yearly Meetings in mission work, and at his suggestion a conference of delegates from several of the Yearly Meetings was held in Indianapolis. The matter was given careful consideration but the time did not seem ripe for the organization of a Board of Missions. The matter was discussed by several Yearly Meetings and in 1885 Levi D. Johnson with a minute from Iowa Yearly Meeting introduced the subject of the organization of an American Friends Board of Foreign Missions at one of the sessions of Indiana Yearly Meeting. A Committee was appointed to consider the proposal.

In 1886, Indiana Yearly Meeting received a favorable report from the Committee appointed in 1885, and united in selecting five Friends to meet with similar groups from Western, Iowa, Kansas, and other Yearly Meetings "and, if a way opens for it, to enter into the formation of such a Board, with the distinct understanding that in such organization and work of such Board, if organized, the Yearly Meeting is to be in no wise involved financially."

In 1887, the first Friends Conference was held in Richmond, Indiana, at the invitation of Indiana Yearly Meeting. The subject of foreign missions proved to be one of the live questions discussed by the Conference. In introducing the subject, Mahalah Jay said, "In our American Yearly Meetings, so far as I am acquainted with them, each Yearly Meeting has its own work without union or cooperation with the other. I believe that one or two Yearly Meetings have no separate work of their own, but contribute in money or other ways, perhaps through some committee, to another Yearly Meeting's work. But as our work stands, now, we are so many different missionary organizations not working together and not working against each other. We are simply separated and isolated in our work."

A number of Friends including Isom P. Wooten, Robert W. Douglas, Francis W. Thomas, Timothy B. Hussey, Samuel Rogers, Eliza C. Armstrong, Calvin W. Prichard, Allen Jay, Mary S. Thomas, John Henry Douglas, and David B. Updegraff participated in the discussion. Some felt very clear in their own minds that the time had fully come for the appointing of some kind of a Board of Missions to correlate the work being done by the various Yearly Meetings. Others were not sure as to what course to pursue. A few felt that the Yearly Meetings should go on with their own independent missionary ventures. The matter was finally referred to a committee for further consideration.

In 1888, the committee appointed in 1886 by Indiana Yearly Meeting to consider the question of the organization of a Foreign Mission Board recommended that such a Board be formed representing all Yearly Meetings on the American continent willing to unite in it, and proposed that Indiana lead on the following basis.

1. No Board should be appointed until six of the Yearly Meetings agreed to join.
2. The Board should be composed of two men and two women from each Yearly Meeting elected annually.
3. The Board should be known as the American Friends Foreign Missionary Board.
4. "That its functions at present be chiefly advisory in character, and that each of the existing associations as men and women Friends remain intact, and the work in which they are engaged continue under their own control and responsibility with the option on their part by mutual consent, either now or hereafter, of handing over such control and responsibility through the Central Board."
5. An annual meeting of the Board should be held in rotation among the Yearly Meetings represented on the Board.
6. New fields should be opened as seemed best.
7. The officers should be: president, treasurer, and such secretaries as might be needed.
8. The Board should report annually to the Yearly Meetings.
9. A small standing committee should be appointed to transact business between the annual meetings of the Board.
10. The function of the Board was to be mainly advisory with no authority over any of the Yearly Meeting missionary organizations.
11. The Board should edit and finance the "Missionary Advocate."

Other provisions of less importance were included.

In 1892, the Second General Conference of Friends was held. The Committee appointed by the 1887 Conference to consider the advisability of organizing a Mission Board to represent the various Yearly Meetings reported favorably. Among other things, the Committee proposed that the Conference adopt and submit to the Yearly Meetings for their consideration a plan for the organization of a Foreign Mission Board with a Secretary, an Advisory Com-

mittee of three members, and from each Yearly Meeting, two corresponding members. It should be the duty of the Secretary to collect information in regard to missionary work both within and without the Society of Friends, to tabulate statistics of the work being done by Friends both at home and abroad, and to search out suitable candidates for work abroad and to notify the various missionary agencies within the Yearly Meetings of the availability of such candidates.

The Advisory Committee was to help the Secretary.

Each Yearly Meeting so desiring should appoint two corresponding members, one man and one woman, to serve on the Board. When the appointments were made by a sufficient number of Yearly Meetings, the members were to organize, choose the Secretary, and name the Advisory Committee. The Yearly Meetings united in this organization were not to be held financially responsible for any of the work of the Board.

When the Business Committee opened the way for the discussion of this report, a good many Friends participated. David B. Updegraff, John Henry Douglas, and Robert W. Douglas led in the opposition. They and a few others expressed the fear that such a Board, if organized, would assume the power of the various missionary organizations within the Yearly Meeting; that the centralization would result in a lessening of interest on the part of Yearly Meetings in missions; and that the machinery created would not have sufficient power to run.

Allen Jay, Timothy Nicholson, Luke Woodard, Thomas K. Brown, Edmund Stanley, Absalom Rosenberger, Mahalah Jay, and others were quite decided in their opinion that the time had come when the several Yearly Meetings should be more closely knit together for the accomplishing of the missionary task committed to the church by her great Head. After a lengthy discussion, a Committee was finally appointed to give the whole question further consideration. A few days later the Committee reported that it approved the plan for the organization of a board of Missions as submitted by the 1887 Committee which had reported in one of the early sessions of the 1892 Conference. The Committee recommended that one delegate from each Yearly Meeting be chosen to present the plan to his own Yearly Meeting with the request that action be taken if the Yearly Meeting concurred.

"The delegate appointed by the several Yearly Meetings of Friends in America, at the suggestion of the Indianapolis conference of Friends in 1892, met, by previous appointment, at Wilmington, Ohio, Eighth Month, Twentieth, 1894, for the formation of an American Friends Board of Foreign Missions. Elwood O. Ellis of Indiana Yearly Meeting was chosen Chairman and Ellen C. Wright, of Wilmington Yearly Meeting, Secretary.

"From the information presented to the Committee, it was discovered that Baltimore, North Carolina, Ohio, Indiana, Western, Iowa, Kansas, Wilmington, and Oregon Yearly Meetings had appointed official representatives to serve on the new Board of Missions. Mahalah Jay was chosen Secretary and Ellen C. Wright, treasurer of the new organization."

As the work of the Board was confined to the collection of statistical information concerning missionary activities, it was carried on by correspondence for the first few years with the Board not being called together. Annual reports were made to the Yearly Meetings represented on the Board. In her third report, the Secretary suggested that statistical reports and general correspondence had been attended to.

Occasionally Friends wrote to the Secretary that they felt the Board should engage in some missionary work of its own "implying the thought that the primitive stage of foreign mission work amongst us by separate Yearly Meetings and different Boards and Committees with no related action has, to some extent, fulfilled its mission, and that our church would effect more, have greater influence, if there was at least coordination among the Yearly Meetings of the Boards."

The 1898 report indicated that since the organization of the Board in 1894, contributions amounting to about $87.00 had been received and expended for printing, postage, stationery, etc. A request was made of the Yearly Meetings, which now included California, to contribute $200 toward the work.

B. W. B.

(To be continued.)

WILMINGTON NEWS ITEMS

The Friends of the Wilmington, Ohio, meeting during the past three months have received much profit from the presence and messages of visiting Friends. Of Wilmington Yearly Meeting, Wendell G. Farr, head of the college Biblical Department, Russell Burkett, pastor of the Xenia meeting, and Arthur Hammond, of Sabina, have all spoken helpfully. Alfred C. Garrett, of Philadelphia, gave in two messages a resume of the Lausanne Conference and contributed some of the inspiration which he had given to the Young Friends Conference. Rufus M. Jones came from the All-Friends Conference at Waynesville for a Sunday morning meeting and gave one of his strong messages to an audience in which several meetings and various denominations were represented. The Wilmington meeting joined with others of the Yearly Meeting in a field day for the Service Committee and listened to an able message from Clarence E. Pickett, of Earlham. At two of the meetings of the Men's League there were addresses by Rev. B. E. Wright, of New Vienna, and Dr. J. C. Roberts, M. E. District Superintendent. The meeting is now looking forward to addresses by Pres. Skinner and Prof. H. Harry Vannordall of Wilmington College and Arthur B. Chilson, of the African field.

Wilmington Friends have united in various incidental community enterprises such as a union Thanksgiving service, a union Armistice Day service, and a mass meeting addressed by "Pussyfoot" Johnson. They are now joining in community plans for union meetings during the annual week of prayer. They are also assisting in several continuous undertakngs such as the Boy Scouts, Girl Scouts and numerous organizations of good in the city and county. A few new members have been received at almost every monthly meeting and these have added much strength. The monthly meeting programs and suppers of the winter months have begun again with great interest. A Prince of Peace Declamation contest was held for the high school young people, under the auspices of the Ohio Council of Churches, and another peace contest for junior high school boys and girls, under the auspices of the American Friends Service Committee. The standing committees have been entirely reorganized for the new year with the object of giving more members responsibility and making each person a member of only one committee

This is only a hasty review of some of the activities of the Wilmington meeting while there are other regular forms of work, also worthy, which might be mentioned. The monthly meeting has appointed Ruthanna Hadley to report to THE AMERICAN FRIEND other events which may take place from this time forward.

One of the recent events of unusual nature was the weekend conference on international relations held by the regional branch of the American Friends Service Committee. Murray S. Kenworthy, formerly Wilmington's executive secretary and now regional secretary of the Service Committee, spoke on Saturday evening on "Christ or Mars?" His service in Russia and his pastorate in our nation's capital both added to his address. Thomas R. Kelly, formerly a member of Wilmington meeting, now chairman of the regional committee as well as Professor of Philosophy at Earlham, spoke Sunday morning on "The Way of Love." His experience in service in Germany added to his own spirit in his address. Elizabeth Marsh, secretary of Young Friends Activities, just returned from Woodbrooke, spoke in the afternoon on "The Futility of War" and devoted a part of her address to her impressions of the Youth Peace Congress which she attended in Holland. In the evening service, President David M. Edwards of Earlham brought the conference to a close with a strong indictment of war and constructing suggestions of "Paths to Peace." Both evening services were closed with a period of questions and discussion.

Old Folks Party at Pasadena

Front row, (left to right): Linda T. Coffin, Ohio—Gilead; Sarah Fogg, Ohio; Margaret Marriage Harris, England; Mary Wood, Iowa—Springdale; Mary (Hill) Allen, Indiana—Bloomingdale; John M. Hill, Indiana.
Second row: Deborah A. Young (standing), Iowa—Pleasant Plain; Louie J. Ashby, Ohio—Clarksville; Sarah W. Bufkin; Martha C. King, Indiana—Chester; Mariana L. Edwards, Ohio—Cross Creek; Perry Hadley, Indiana—White Lick; Mary E. Reynolds (standing), Indiana—New Garden; Cora B. Williams, Iowa—New Providence.
Third row : Frances M. McGrew (standing, pastor's wife; Rachel D. Cox, Indiana—Dublin; Martha O. Eddy, Ohio—Alum Creek; Belle S. Kellogg, Kentucky—North Loup, Nebraska; Benjamin Carey, Indiana—Poplar Ridge; Josiah F. Hall, Indiana; William T. Frame, Ohio; Edna J. Roberts (standing), Iowa—New Providence.
Back row: Edwin McGrew, pastor; Mary Bond, Indiana—Rush Creek;Ellen Carey, Indiana—Poplar Ridge; William L. Pearson, North Carolina—Nahunta; William Penn Stanley, New Jersey—Haddonfield; Harry R. Keates, England; C. F. F. Hansen, Denmark—Pasadena; Aaron Roberts, Ohio—Gilead; Albert W. Macy, Indiana—White Lick; Martha E. Newlin, Ohio—Martinsville. Ellen Moore, Indiana—Blue River; Josepha Hambleton, Ohio—Gilead, are not in picture.

The members of the Pasadena congregation, California, who were seventy years old and over were entertained, November 20, at a party arranged in their honor by the Social Committee of the church. A number of the invited guests were kept at home by the epidemic of influenza, but thirty-two of them were able to be present, among them John M. Hill, the oldest member of the church, who celebrated his ninetieth birthday anniversary last June. The next in age was Perry Hadley who will be ninety on December 27, and the next oldest was Linda T. Coffin, widow of William H. Coffin, who was eighty nine on December 21. Of the others seven or eight were above eighty. Mary E. Reynolds and Aaron and Edna J. Roberts had been connected with Pasadena meeting more than forty years, which was considerably longer than any of the others.

Martha C. King created a diversion by appearing in the costume (mostly improvised) of the olden time, with the "plain" cap. After an effusive welcome from the company she drew from her reticule a partly finished green yarn mitten and sat placidly knitting. As features of the short program Harry R. Keates aged eighty-two, sang two hymns with force and feeling; and Edwin McGrew, pastor, expressed the affection of all the church for the honor guests.

While dainty refreshments were enjoyed, each guest announced his or her birthplace, and a number added the name of the first meeting in which membership was recorded, as indicated below the picture.

John M. Hill was born in Hendricks county, Indiana, but early moved to Parke county where he grew up and was educated at Bloomingdale Academy under the instruction of Barnabas C. Hobbs. In 1863 he married Mary E. Woodard and they lived in happy companionship for 61 years until she passed away in 1924. The Hills were connected for a time with Raisin Valley Seminary, Michigan, and also spent some years in Kansas, at Hesper meeting. In 1900, they located in Pasadena, where most of the family now reside. John Hill, though frail, is quite a regular attender of Bible school and meeting, and his presence is an inspiration to the younger members.

LIVING PICTURES SHOWN

A number of living pictures were shown at the Friends Memorial Church, Muncie, Indiana, December 16, selected for their close close relation to the Meeting and to Friends homes. Each was introduced by William J. Sayers, who explained either the story of the picture or its historical connection. Appropriate music accompanied each picture chosen as follows: The Quaker Wedding, with Susan and Armidis Sturdevant as the bride and groom. The Dropped Stitch, using Della Taylor and her daughter Margaret. The Quiet Hour with Eugene and Gertrude Sollau as the man and wife worshiping at their family altar in the evening. William Penn and His Treaty with the Indians, having Wilbur Clark taking the part of William Penn. Elizabeth Fry Visiting in the Prisons, with Alice Green posing the part of Elizabeth Fry. The two closing pictures were those using the entire group and were The Presence in the Midst and None Shall Make Them Afraid.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

INDUSTRIAL RELATIONS AND THE CHURCH

"The Church and Industrial Relations" is the title of the "preliminary report of a research study undertaken and a proposed program submitted by the Division of Industrial Relations of the Department of Christian Social Service of the Protestant Episcopal Church in the United States." It contains in serveral short chapters much interesting information about the relations between the Episcopal Church and the industrial problems of our American life. Special indebtedness is acknowledged to our English Friend, Seebohm Rowntree.

Especially searching, is Chapter II on "Industry and the Parochial Life of Our Church." The report considers the local situation, the industrial status of the Church membership, and the effect of this on the religious life of the community. The report reads in part as follows:

"The average parish in industrial communities includes both the employer and the employed, though in some cases where 'absentee ownership' is the rule the employer may attend Church in another locality. Often in industrial cities there will be an uptown chapel or two in the mill districts, where the workers worship. In such cases the chapels are under the direction of the vestry of the main congregation, which is usually an employer group. In those cases where the parish meets under a single roof, workers on the vestry are comparatively rare. Only in one parish studied were they in the majority, and in that case over ninety percent of the laymen were union coal miners.

"A most striking fact is the influence exerted by wages, hours and general industrial conditions on Church life and the parish program. In situations where there is disorder, bad feeling, low wages or long hours of work, there is usually found a tendency towards irreligion and immorality. Low wages and poor living conditions are seldom the soil in which an appreciation of Christian faith and loyality to the Church grows.

"Where there are unions in an industrial community the Church is better able to relate itself to the workers' problems. The unions claim to be working for the grounds in which a Christian way of life may be developed. The Church, certainly can contribute to a better understanding of the services of the unions.

"Employers in some parishes who are hostile to trade unions, often make it difficult for the Church to make any overtures to organized labor. Again, a parish may be in a community where the workers are unorganized and other means of reaching them must be sought. Such was the case in one investigated parish. The only means of contact was a recreation program set up by an Episcopalian employer of several thousand mill workers, and the mill district chapel where ninety percent of the congregation were mill hands or mill workers. In this chapel is an interesting problem in the influence of the Church on industrial relations. The company president instructs a large Bible class of his mill workers, teaching them that Church beliefs have no significance for industry, that Christianity is a personal religion, and that 'this world is a vale of misery but glories are to come.' In a Pennsylvania parish a 'pit boss' or foreman in the mines, who has a Bible class, teaches exactly the opposite doctrine."

The final chapter is devoted to the "Proposed Program for the Protestant Episcopal Church." The general view of the duty of the Church set forth here applies equally well to the Society of Friends and will bear repetition here. "Invaded in its thought, life and program by industrial conditions, the Church must meet their challenge with a stout heart, and actively and courageously assert its function as the guardian and teacher of spiritual truths. Confronted as it is today with all the problems of industrial relationships in a complex industrial society, the Church must continually bear witness to the Gospel of the Kingdom which it proclaims. It must set before itself the responsible task of a Ministry of Enlightment."

The report makes ten concrete suggestions of things that ought to be done to apply Christian principles to these problems, several of which suggestions might well be adopted by Friends, with appropriate changes in terminology. If we substitute "prominent Friends" for "clergy," "Local meetings" for "parishes," etc., the following items certainly might be addressed to us.

"That a series of Industrial Institutions or Summer Schools be held for the clergy in different parts of the country and in connection with some recognized institution of higher learning, as 'refresher courses,' on current developments in the field of industrial relations.

"That tutorial classes for the laity in parishes be established, for the study of Christian principles and their application to industrial and social questions.

"That an effort be made by the clergy in each parish to come into close personal touch with the local trade unions, for example, as chaplain, fraternal delegate, lecturer, or in some manner as to express a genuine interest in the industrial problem.

"That the Church take the inititative in calling together in conference the representative Churchmen who are employers in special industries, to discuss the implications of Christian principles in industrial relations.

"That in recognition of the constructive function of the union movement in modern industrial life, an effort be made at least yearly, on the Sunday preceding Labor Day or some other convenient time, to invite a representative of the trade union movement to address the congregation, or other representative group in each parish, on the relationship of Labor to the Church."

The final report, to which this pamphlet is preliminary, will appear in book form early in 1929 and ought to be well worth reading.

MILTON C. DAVIS.

A QUAKER OPPORTUNITY

For some time, the American Friends Service Committee has had a concern to do what it can to help the future religious leaders in America think through the problem of what war does to Christianity. Representing, as it does, one of the few religious bodies which has for a number of years proclaimed unequivocal opposition to war as a contradiction to Christ's message of brotherly love, it is but natural that this concern should be an evergrowing one.

The future leaders of the religious life of America are now to be found among the students in our theological seminaries, Y. W. C. A. and Y. M. C. A. secretaries, younger members of theological seminaries and schools of religion, ministers who have for several years been incumbents of pastoral charges and similar groups. It is these groups which the Service Committee is especially concerned to get together in order that they may begin to think through, pretty thoroughly, the relationship between war and Christianity. To this end, it is calling a conference, to be held April 2-5, inclusive, 1929, near Philadelphia. George Stewart, Chairman of the Inter-Seminary group; William Braisted, of the Student International Y. M. C. A.; and representatives of other organizations such as the Y. W. C. A. National Student Council, the Student Volunteer Movement and some of the leaders of the different denominations have expressed an enthusiastic interest in this conference.

The thought is that these future leaders should come together and face this problem as thoroughly as possible. The discussion will be on the basis of the Quaker platform, i. e., the religious opposition to war and the definite advocacy of goodwill and brotherhood as adequate to present-day situations. We will devote considerable time to discussion. Each morning we will take up the subject set forth in the ad-

dresses of the previous evening. There will be no resolutions passed and no one will be asked to endorse a particular program or line of thought. The power of the conference will lie in the amount of thinking which the individuals who attend are able to do and their ability to translate their conclusions into service in their own particular fields of work.

There will also be considerable time for the students to talk over in personal interviews some of their problems with the leaders of the conference. We hope to have there some of the outstanding religious leaders in America who have carefully thought through this whole problem of the relationship of war to Christianity.

The tentative program calls for a discussion of such subjects as:

1. The challenge of war to Christianity.
2. The effects of war on the outreach of Christianity: What is the effect on missionary enterprises? Upon spiritual leadership at home?
3. What should be the attitude of the individual Christian toward war? In times of peace? In times of war?
4. Some of the costs of Christian loyalty.

This conference is part of the program to challenge the Christian forces of America to consider the effect which war has on the Christian message, in the hope that we can bring about a widespread condemnation of war and a great and ever-widening and deepening faith in the power of Christian love and brotherhood to adequately meet existing situations.

YOUTH PEACE CONTEST A GREAT SUCCESS

The Youth Peace Contest has been created by the American Friends Service Committee to reach children from 9 to 15 years of age with the idea of international goodwill and understanding. It can easily be adapted to the needs of any community. Ministers, Sunday School superintendents, public school teachers, boys' and girls' club leaders and others interested in acquainting children with ideas of goodwill will find this contest very useful.

Not a day goes by without our receiving several letters showing the enthusiasm with which this contest is being received in various parts of the country. The North Carolina Yearly Meeting, for example, plans to put on throughout its constituent Meetings about seventy-five contests culminating in a Diamond Medal Contest at the time of the Yearly Meeting.

A letter from Oklahoma says: "As a public school teacher and one interested in religious education, I have been wishing the county in which I am teaching might enter the Youth Peace Contest. Little or no Peace Work is done in this part of Oklahoma. Each community could put on the first contest for the Silver Medal. The counties are united into four other districts. These could carry on the contest for the Gold Medal, ending the contest with a county affair for the Diamond Medal. I have spoken to a few teachers and junior church workers. They are interested.

A letter from Oregon tells about their plan to use the contest in their Yearly Meeting and about the enthusiasm with which it was received by the person in charge of Religious Education for the Methodists of the State when it was brought to his attention. Other letters from Iowa, Ohio and other parts of the country have the same enthusiastic tone for this enterprise. It evidently is meeting a universal need.

MISSIONARY NEWSLETS

"Everything goes forward happily at both schools," writes Alice W. Jones of Ram Allah, "and the village work and meetings are helping many. Last Sunday there were 300 little people in the two village Sunday Schools superintended by Wadeah Shatara and Ellen Audi, two of our Friends Girls School teachers. They are both Friends and are successful teachers."

The Health Board of Kenya Colony, East Africa, is making a vigorous effort to do away with malaria and facts about it are being taught in the native schools. Friends are cooperating in this worthy effort to relieve the East African of a great burden of suffering.

Jamaican Friends are rejoicing over the remarkable way in which funds have been given for the purchase of a new home at Glenleigh for the Swift Industrial School and Home. One Friend made an annuity gift of $4,500, a few $500 and several lesser gifts were received, and there are pledges for other amounts. The government has been petitioned for a substantial sum to be used in providing adequate dormitory facilities. Thus the work so nobly conceived and ably carried on by H. Alma Swift and her co-workers enters another stage of its existence.

"We are glad to have been able to keep the boys' school going," writes Mira Cope Bond. "There are about fifty-five boys enrolled now, and we should like to keep about that number. Mrs. Hoyt, Miss Haviland, one native teacher, and I are doing the teaching. A young man who finished the school last year oversees the boys' work four hours each morning, while a Christian man of the Kaimosi church visits them in the dormitories in the evening, to help them in their spiritual lives, to sing or pray with them, and to see that all are in bed at the proper time. They have two hours at noon and two after school in which to play. During that time they carry their wood and water and cook their food.

"There are six dormitory rooms, each of which has a head boy to oversee everything and another boy who cooks, cleans, and makes beds. Another boy takes the latter boy's place every few weeks. From six to ten o'clock each day the boys, except the housekeepers, have assigned work. Most of them work together. They keep up the paths and roads around the school and dormitories. They have built a house for the Christian man who visits them in the evening, and are now building one for the man who oversees their work. More recently they have been picking coffee. Three of the boys are learning hospital work and are busy there during the same time the others are working outside. Six are being taught by Dorothy to sew. Two others are learning to work with the printing press.

"All the boys go to school at ten o'clock. Mrs. Hoyt has the entire school and the manual training boys together in the chapel for an hour. She teaches Bible and music to them. After that, the manual training boys return to the shop and the others go to the schoolhouse where they divide into three classes for the ordinary school subjects until twelve o'cleck, and from two to four o'clock in the afternoon.

"Miss Haviland is working out a course in agriculture this year with the upper classes and they are taking much interest in their gardens. The market has recently been flooded with lettuce and radishes. The boys like to raise these things to sell to us for cents, but incidentally they are learning many necessary things about gardens and crops. They have class room work and keep note books as well."

WITH FRIENDS AT PURDUE

The group of Friends at Purdue University has its activities for the year well under way. It has held three meetings and the group has been organized in truly Quaker fashion under the following leadership: presiding clerk, Mary Day; recording clerk, Ward Kidder; treasurer, Chalmers Gilbert; chairman of the social committee, Helen McIntosh; and faculty advisors, Mrs. W. E. Edington and Professor Lawrence Hadley. The group has on its roll at present some fifty names. Anyone connected with Purdue University or living in the vicinity of Lafayette who is a Friend or is of the Friends testimony is cordially invited to take part in the activities of the group and should make himself known to the above named.

The first meeting of the year was in the nature of a camp supper held in a grove just north of West Lafayette early in October. There were about 35 present. The first part of the evening was given over to the playing of games for the purpose of becoming better acquainted. Then followed a true wiener roast repast which was enjoyed by all. After everyone had had his appetite satisfied the group gathered around the campfire and plans of the group

for the coming year were discussed. The group planned to hold meetings about once a month.

The second meeting was held on November 7 in the parlors of the Trinity M. E. church of Lafayette. Rev. T. F. Williams welcomed the group to the Trinity M. E. church and invited the group to make use of its church building whenever it so desired. Musical numbers were furnished by Mrs. B. C. White and daughter, Geraldine, and by two Filipinos and an Hawaian from Purdue. Richard Newby was present with his wife and gave a very inspirational talk to the group. He emphasized the theme to become master one must first be a servant. Of course this theme has been most supremely exemplified in the life of Jesus. After the adjournment of the meeting an informal social time with refreshments was enjoyed. There were more than fifty at this meeting among whom were some from the Trinity M. E. congregation and from the Gravelly Run meeting of Friends.

On November 27, at the home of Professor and Mrs. Edington the third meeting of the year was held. After a brief business meeting at which the officers for the year were elected and further plans for the year's activities were brought forward, a social time was had and refreshments served. About 25 were present and everyone had a most enjoyable time. The next meeting of the group will be soon after the holidays.

ACTIVITIES AT ALVA

Alva Monthly Meeting has had a very busy year thus far. The following are some of the activities carried on since September: A Homecoming Day the last Sunday in September which was a very successful occasion. The Bible School record was raised in attendance. There was a fine dinner and fellowship hour with Professor John D. Mills the speaker for the day from Friends University, Wichita, Kansas. His messages were very worthwhile and helpful. November was given over largely to an evangelistic campaign under the leadership of the pastor, Carl D. Byrd, assisted by Gurney T. Hadley and wife as singers of Coldwater, Kansas. The meeting was very helpful and resulted in new members for the meeting, souls being saved and many greatly helped. The closing week the country was nearly flooded which seemed to hinder the work considerably but the Lord signally honored his word and results were not wanting.

The following study classes have been carried on: Studies in Stewardship using the Layman Bulletins; "Training for Service" Moninger; "Citizenship Ideals for Christian Youth" Davis; "Friends of Africa" McKenzie; Studies in Amos.

A White Gifts Christmas program was presented and a special offering taken for missions. It was planned to conform with the stewardship idea instead of the usual Santa Claus line.

In October the pastor was appointed Pre-Registration Chairman for Cherokee District C. E. Union for the Kansas City C. E. Convention for next July. The result of this contest was that Cherokee District won in the Oklahoma Contest and Oklahoma won in the national contest which gives the Cherokee District delegation the privilege of leading in the great parade which will be one of the leading features of the Convention. It is once that Cherokee will lead the world. Alva First Friends Church has two Honor Societies now.

What the Figures Tell

Consolidated Report of United Benevolences From April 1, 1928, to November 30, 1928

YEARLY MEETINGS	SAME PERIOD LAST YEAR	THIS YEAR
Baltimore	$ 3,901.18	$ 3,183.33
California	1,104.00	995.00
Canada		600.00
Indiana	14,434.48	15,231.65
Iowa	10,592.46	7,550.00
Kansas	1,592.50	4,952.15
Nebraska	888.98	929.89
New England	8,522.38	6,869.00
New York	2,376.18	2,604.53
North Carolina	5,488.60	5,520.08
Western	6,870.48	4,871.69
Wilmington	3,036.28	2,902.89
Oregon	3,368.89	2,148.61
Other Sources	3,490.18	3,286.74
Totals	$65,666.59	$61,645.56

BOARDS	
American Friends Board Foreign Missions	$41,604.23
Board Home Missions	10,018.20
Peace Association	1,873.17
Young Friends Board	1,742.19
Board on Prohibition	188.06
Board on Education	117.46
Board on Religious Education	700.67
Aged Ministers and Missionaries Fund	2,143.06
Emergency Fund	3,258.52
Total	$61,645.56

1927-28		1928-29	
Annual Budget	$148,433.00	Annual Budget	$148,310.00
Eight Mos. Receipts	65,666.59	Eight Mos. Receipts	61,645.56
Balance	$ 82,766.41	Bal. to be made up 12-1-28 to 3-31-29	$ 86,664.44

INDIANAPOLIS FRIENDS

Several Indianapolis Friends enjoyed hearing the Friendsville Glee Club over the radio from the Knoxville station last week. Alvin T. Coate has completed a ten weeks' course of lectures on World Relations for the Men's Bible Class. In the absence of the pastor, Elden H. Mills who spent a weekend in North Carolina, Paul Reid, Director of Religious Education, had charge of the services. Most of the membership present at meeting signed "Yes" for the Peace Pact in the straw vote conducted by the *Indianapolis Times*. At the Women's Foreign Mission Meeting, December 21, the women brought old clothes in good repair and a wrapped gift for the Wheeler City Rescue Mission. Dr. H. E. Eberhardt of the Mission was the speaker for the afternoon. A conference of committee members, ministers and concerned Friends of Western Yearly Meeting will be held at First Friends Church, Indianapolis, beginning at 10 a. m., January 3, for mutual benefit and planning coordinate effort.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

UNFINANCIAL MEMBERS

Editor THE AMERICAN FRIEND:

A certain Negro church had trouble recently with some of its members. In stating the case against these members, one of the officials said they were "unfinancial" members, that is, members who were not bearing their share of the financial load of the church.

The brood of "unfinancial" members is neither new nor confined to the Negro branch of the church. Paul had to deal with just such people. There was in the church at Corinth a group of members who didn't want to give for the support of Paul and Barnabas.

Recently a minister shared with another Friend a bit of his own experience. His meeting had decided that it could not meet the budget and so decided to cut the pastor's salary. To live and continue his work the pastor had spent nearly a thousand dollars of his meagre savings and had relinquished one or two of his life insurance policies. Another minister wrote recently that his meeting was far behind in the payment of his salary.

Any one who knows anything about Friends missionaries—both at home and abroad—knows that they have often been compelled to live on meagre and irregular salaries because there was not enough money in the treasury to make full remittances to the fields.

Paul asked of these "unfinancial" members some very pertinent questions. "Have we no right to eat and drink at the expense of the churches?—Does a man plant a vineyard without eating its produce? Does a shepherd get no drink from the milk of the flock? Human arguments, you say? But does not Scripture urge the very same? It is written in the law of Moses: 'You must not muzzle an ox when he is treading the grain!' Is God thinking here about cattle? Or is he speaking purely for our sakes? Assuredly for our sakes." I Cor. 9:3-10 (Moffatt).

There are some things that should be said to some church members today. The first is this: if a meeting enters into contract with a minister to give his full time to the work of the church, it is morally bound to pay him a living wage—and to pay it regularly. If the church collectively determines to send forth missionaries and to employ native workers, it is morally obligated to pay them the agreed allowance regularly and in full. Employers of labor in the secular world are held legally responsible for the payment of wages which they have contracted to pay to their employees. Common ordinary business honesty and decency demands of the church that she be at least as honest as is the business world.

The second thing that needs to be said is this: all too many members of the church are hiding behind the "stuff" in an attempt to dodge their moral obligations. What is this stuff? "We don't have the money." "We don't like the pastor." "We don't believe in some of the policies of the church." This is pure stuff and flimsy stuff at that!

Of course some men have been and are out of employment. Of course some banks have failed. It is true, too, that the farmer has been facing difficult economic problems. But is it not true that many of our members have radios? Do not a vast majority of Friends own at least one automobile? Is it going too far to say that there are Friends who pay more for one automobile than they give in a life time for missions? How many rural Friends who "do not have a regular income" run an account at the filling station? How many people pay their electric light and telephone bills once a year rather than monthly? Do not a great many rural Friends receive cream checks regularly every week? Do the hens lay but once in the year?

This is the next thing that needs to be said: all too many meetings drift along from one year's end to another on an inadequate and make-shift financial program. The finance committee fails to make out a careful budget for local expenses and benevolences. Little if any attempt is made to introduce a system of weekly collection of pledges, and little is said to those who do make pledges and then fall in arrears. How can any church hope to succeed on such a basis? Pastors and yearly meeting superintendents could remedy this situation in a few short years if they would make it their business to introduce into each local meeting a businesslike and Christian system of church finance and then follow it up year after year. Some very ordinary meetings do this and they have solved their financial problems. What some meetings have done can be done by every meeting in Quakerdom.

Another word should be said: the budgets of the church are not too large if Friends would only give regularly. The Boards of the Five Years Meeting asked for $148,310 for the year 1928-29. There are some 80,000 Friends in the Five Years Meeting. Five cents a week from each Friend would produce not $148,310 in a year's time but $208,000. Is the price of a third or fourth of a gallon of gasoline a week too much to give to the Lord for benevolences? Is it too much to expect that Friends should average in their weekly giving the price of a winter hen's egg?

And finally, it should be said that the root difficulty with our giving is to be found in our failure to admit and practice Christian stewardship. We "tip" the Lord on occasion by throwing a nickel or a quarter into the collection plate. We give under pressure to make up a deficit to keep some poor soul from starving. But we fail miserably to recognize the privilege and right that is ours of entering into a joyous, satisfying partnership with God in sacredly, exactingly, and lovingly administering the estate that God has shared with us. It may be trite but it is tremendously true that God is the owner of all things, that he has entrusted his possessions to us to administer for and with him and that we should recognize his ownership and discharge our stewardship by *regularly* and *generously* setting aside a definite portion of the entrusted estate to the specific work of the church.

With the New Year upon us, why shall we not recognize our privilege as stewards of the manifold grace and blessing of God and move over into the group of financial members.

B. WILLIS BEEDE.

Richmond, Indiana.

FOR A MEMORIAL

Editor THE AMERICAN FRIEND:

A fund is being raised for the erection of a small monument, or "marker," with a suitable inscription, on the site of Old White Lick Meeting House, one mile northwest of Mooresville, Morgan County, Indiana. The large brick building which stood here for almost half a century, from 1830 to 1870, was the center of Quaker activities in all that part of the country during those years. People came fifty miles or more, from all directions, to attend Quarterly Meeting.

The marker is to cost not less than $65 nor more than $100. Those having the matter in charge would much rather have a large number of small contributions from people who have loving recollections of the place, than a few large subscriptions, though the latter would not be refused. It is proposed that whatever is raised in excess of the actual cost of the marker shall be turned into the fund for the permanent upkeep of the old Quaker cemetery adjoining. The cemetery, it is pleasant to record, is now in excellent shape, and we propose to keep it so.

I feel certain there are hundreds of people, all over the country and especially throughout the West, who will be glad to contribute a dollar or two to this worthy undertaking.

Send contributions to Mahlon J. Hadley, Mooresville, Indiana. A complete record of the names and addresses of contributors will be kept, and perhaps published in the Mooresville paper.

A. W. MACY.

Pasadena, Cal.

QUAKERDOM · AT · LARGE

Our venerable but alert Friends, John W. Pickett and wife of Winchester, Indiana, observed their seventieth wedding anniversary December 18, he being ninety-three and she eighty-six years of age.

S. Edgar Nicholson this month rounded out thirty years of continuous service as Secretary of the National Anti-Saloon League. In this extended period, few if any have rendered more effective service in securing prohibition as our national policy.

The many friends and acquaintances of Franklin Meredith, a minister of the gospel among Friends for more than half a century, will be interested in knowing that he is seriously ill at the home of his daughter, Mrs. R. G. Wright, 862 Milwaukee Avenue, Detroit, Michigan.

Margart Loring Thomas' "George Washington Lincoln Goes Around the World" is the basis of the language lesson book in Esperanto just published. The author of the lesson book says that this volume was selected for the basis of these lessons out of a long list of other books because of its subject-matter and its choice of words.

Rufus M. Jones, chairman of the Board of Trustees of Bryn Mawr College, has recently been made a member of the Board of Brown University, at Providence, Rhode Island. There is appropriateness in this appointment inasmuch as Moses Brown, the University's benefactor for whom it is named, was a prominent New England Friend and philanthropist.

Friendsville Academy Glee Club was on the air from 7:30 to 8 p. m., December 17, from WNOX at Knoxville, Tennessee. The Club was under the direction of Robert Taylor with Mary Sprong accompanist and about thirty members in the chorus. The program for the most part was Christmas carols with a Spiritual Christmas story reading by Mildred Karch. The Club and the School very greatly appreciate the courtesy of WNOX, and to those listening-in both the music and the readings were very acceptable and pleasing.

Nebraska Central College is taking the initiative for a community college banquet to be given, January 4, with Walter W. Head, president of the Omaha National Bank, a man of national reputation as the principal speaker. It is intended to be countrywide in its scope with representative men and women present when cooperation and community spirit will be emphasized. The committees on arrangement include President Ora W. Carrell and Guy W. Solt. Nothing quite like it has hitherto been attempted in the State, and it promises to be one of the outstanding features of the college year in which much interest is being manifested.

In keeping with the Christmas season Nebraska Central College inaugurated a new feature this year in the form of a dramatic Christmas Cantata entitled, "The Light of the Ages." To make it possible for everyone to witness the production it was presented as a Christmas gift to Central City and community on two succeeding nights, December 19 and 20, in the college chapel with no admission charge. The characters appeared in full costume presenting the various scenes with dramatic action. Special lighting effects were used and the chapel was decorated to create a fitting atmosphere and setting. It was given by the Men's and Women's Glee Clubs under the direction of Golda O. R. Carrell.

Dr. Khalil Totah, Principal of Friends Boys' School at Ram Allah, Palestine, is spending a few months in this country. After a few weeks in New England he came to Philadelphia where his speaking schedule has included Haverford and Swarthmore Colleges, Westtown, George and Moorestown Friends Schools. He was the first pupil in the Ram Allah School when it was started in 1901 by Dr. Elihu Grant. He attended Oak Grove Seminary, Clark and Columbia Universities receiving his Ph. D. in 1926. His thesis was "Contributions of the Arabs to Education." From 1919 to 1925 he was head of the Men's Training College in Jerusalem, an institution for training government teachers. He will return to Ram Allah in April next.

NEWS OF OUR MEETINGS

Cherokee Quarterly Meeting of Friends was held at Bethel, 1st of December. The weather proved to be fine and the attendance was good in spite of the flu epidemic. It was the common opinion of those present that it was one of the "best ever" Quarterly Meetings. The Workers' Conference in the afternoon of the first day was given to the discussion of two questions, "The Christian and His Money" and "The Church and Her Finance." L. Herbert Reynolds of Cherokee presented the first subject and Herbert L. Huffman, pastor of the University Church, Wichita, Kansas, presented the second. These discussions were very helpful. Herbert Huffman brought a stirring missionary message in the evening. Alvin Coppock of Haviland, Kansas, was there to help out with the stewardship discussion since he is the superintendent of the stewardship department of the Yearly Meeting. Frank Davies arrived Saturday. He is the Field Secretary of the C. E. Union of Kansas Yearly Meeting. The Rally Sunday afternoon was given over to him. He also visited most of the meetings in the Quarter. The next sessions will he held at Alva.

The Stark Friends Church, Kansas, had a wonderful spiritual feast in a revival with Cora Lee Norman as evangelist, beginning the Tuesday following the close of Kansas Yearly Meeting. The attendance was good and the church is in the best condition for many years. The meeting has been growing steadily since Harold Selleck, with his wife, went there in 1926, as pastors. The Sunday school has doubled in attendance during the last quarter, with new members and new families added to the church. A week after the revival closed, the pastor was taken very ill with appendicitis and was rushed to the Ft. Scott Hospital where he was immediately operated on. He spent the next two and one-half weeks there, during which time Edith Selleck filled the pulpit one Sunday and Pearl Cox of Independence the next Sunday. A special fund of over one hundred dollars was raised to pay the pastor's expenses. The third Sunday he was back in the pulpit again. Besides the flowers sent to him by his own people, the Independence Friends Church sent a beautiful bouquet. Harold Selleck is presiding clerk of Independence Quarterly Meeting and also assistant recording clerk of the Yearly Meeting. The Sunday School is planning to give the pageant "The Angel's Message to the World," for Christmas.

Kokomo Quarterly Meeting was held at Hemlock, Indiana, December 14-16. At the meeting on Ministry and Oversight, Ola S. Oatley, pastor at New Salem Meeting, emphasized Peter's exhortation to "feed the flock of God." The discussion in the afternoon was upon the necessary qualifications and preparation of the minister. The spiritual condition of the meetings was also considered and the reports given were very encouraging. The meeting closed with a message in song by Ralph Lawrence and his wife, pastors at Courtland Avenue Meeting in Kokomo. Satur-

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day morning following prayer by Rachel E. Thomas, Fannie Roberts, pastor at West Grove Meeting, spoke on Salvation through Repentance and the Baptism of the Holy Spirit, stressing the need of keeping the fire burning continually in the heart. After dinner and a social hour, there was a good attendance at the business session despite an epidemic of influenza which kept a number of the delegates away. An interesting report was given of Friends Mission in North Kokomo under the care of a Committee with Sarah Blessing serving as pastor. Sunday evening a missionary meeting was held with Ruth P. Brown in charge. Her address on Friends work in Tennessee, illustrated with stereopticon views was much appreciated.

Members of the Friends Church at New Providence, Iowa, of which DeWitt Foster is pastor, gave him a pleasant surprise at the church on the evening of December 7, 1928, it being his birthday and that of his little son Billie. The dining room was filled with those who had come to congratulate them and wish many happy returns of the day. During the dinner a large birthday cake on which were fifty lighted candles, was placed at DeWitt Foster's plate, while a smaller one with six candles was given to Billie. Toasts were responded to at the close of the meal, and a very enjoyable evening was spent.

Plainfield Quarterly Meeting of Friends was held, November 1, at Indianapolis, Indiana, at which the ratification of The Pact of Paris was considered. Resolutions were drafted expressing approval of the Pact and urging Congress to regard its ratification as a paramount duty, giving it preference over all other issues. It urged further "that our nation should not jeopardize the success of the Pact of Paris by an increase of our national armament at this time." A copy of these resolutions was directed sent to each local Senator and Representative in Congress, signed by the Peace Committee of which Clayton B. Johnson is chairman.

Lafayette Avenue Friends Church, Brooklyn, N. Y. has recently organized a department of Personal Evangelism in response to the agitation as to what Friends in large cities can do to keep going. A canvas was made of the unchurched in the community which was divided into three districts in which members were assigned as leaders, each of whom is expected to spend one or more evenings a month calling upon the prospects. The list of prospects is augmented by visitors coming to the services and by names secured through those visited. A public reading room has been opened for Quaker literature and loaning out books concerning Friends faith and history. To look after those not living near who manifest an interest, two other leaders have been assigned the remainder of the city and the suburbanites and the whole is in charge of Howard Carey, who was with the Service Committee during and after war days. August Garone, an Earlham student, has been chosen superintendent of the Sunday school and four new classes have been recently organized with a steady increase in attendance. The Young People's Class won in a contest with the Adult Class and were entertained to a Chinese dinner at Lin Yen's restaurant. Lin Yen is a Friend, a member of the meeting who has worked in the Chinese school for twenty-five years. The average attendance at meeting has increased thirty per cent over that of a year ago. On December 9, at a reception for new members, ten were welcomed. The following Sunday, S. Edgar Nicholson, associate superintendent of the New York Anti-Saloon League, delivered his annual address on the work of the League. His being a fellow member of this meeting gives a sense of sharing in the tremendously important work he is doing.

MARIA W. PEELLE

Maria W. Peelle passed away, December 3, 1928, at the home of her daughter Mrs. Hugh Pitcher of Boonton, New Jersey, aged eighty-six years. Born of Quaker parents, James and Sarah Smith, in Sheffield, England, she was a lifelong member. With her parents she came to this country when three years of age and lived in Cambridge City, Indiana, later graduating from Earlham Boarding School.

In 1865, she married Caleb M. Peelle at Cambridge City. They later moved to Brooklyn, New York, and were members of Brooklyn meeting. Caleb Peelle died in 1911. Six children were born of whom two survive, Mrs. William T. Laing of Little Falls, New Jersey and Mrs. Hugh Pitcher of Boonton, New Jersey.

Active in Christian work of every kind she was one of the early crusaders in the temperance cause in Indiana and Ohio. Here she was a charter member of the W. C. T. U. and later continued her activities in Brooklyn, N. Y. Since her removal from Brooklyn several years ago and being a constant reader of THE AMERICAN FRIEND she kept in touch with Friends and had contributed some poems which expressed her wonderful faith in God and his Word. While frail in body and suffering for years, her undaunted spirit led her ever on in proclaiming the marvels of God's great plan of redemption as she saw it in the "Book of Books," her Bible. To those privileged to know her, her life has been a benediction.

Services in Brooklyn were led by W. Glenn Roberts, pastor of Brooklyn meeting. The following lines she composed only a few days before were read at the service:

"There's only one story worth singing to men—
Christ Jesus, ascended, is coming again!
He's coming in glory that cannot be told;
He's coming this sad old world to enfold."

Interment was made in Friends Cemetery, Prospect Park, Brooklyn, N. Y.

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MARGARET H. WOOD

Margaret Hunnicutt Wood, daughter of George Edward and Martha Pusey Hunnicutt, was born in Knightstown, Indiana, in 1864, and died in Eagle Rock, California, December 10, 1928, at the age of eighty-two years, six months and eight days.

When she was twelve years of age her mother died, and soon afterward, in 1860, the family moved to New Providence, Iowa. She received her education in the rural schools of Indiana and Iowa, and later attended Earlham College.

In 1869, she was married to David J. Wood, and to him was a devoted companion until his death in 1922. Their life together proved to be a succession of pioneer experiences. They lived on an Iowa farm until May, 1875, at which time they came to the Pacific coast and were among the earliest settlers in Newberg, Oregon. Here, they took an active part in the upbuilding of the new community, and the founding of the Friends meeting and Pacific college. In 1887 they came to Whittier, California, then a small, struggling village, and again did pioneer work in helping to establish the present Friends church and the Academy which later became Whittier College.

Twenty years later they moved to the new town of Denair, California where they took their places as leaders in the Friends church. Their golden wedding was happily celebrated at Denair on April 26, 1919. In the same year, they moved to Huntington Park, California, where their declining years were sweetly and victoriously spent. Their home became widely known as a center of Christian hospitality and fellowship, and their lives were a blessing to all who knew them.

A birthright member of Friends was Margaret Wood gifted with many natural talents. With her husband she contributed liberally to missionary work, and to the building of Friends churches in many communities. They also gave largely of their means to Pacific College, Whittier College, and Huntington Park Training School.

Her keen interest in the cause of temperance is shown by the fact that she was a charter member of four Women's Christian Temperance Unions—in Newberg, Oregon, at the time Frances Willard made her first trip to the Pacific Coast; the Whitter W. C. T. U.; at Denair; and at Huntington Park.

Funeral services were held at Whittier, California, in charge of William Kirby, pastor of the Huntington Park Friends church, of which she was a member, assisted by Eli Reece, a lifetime friend of the family. She was laid to rest at the side of her husband in the Whittier Heights Cemetery.

To morn her loss are two daughters, Mattie A. Gregg and Mrs. W. H. Francis, both of Whittier; five grandchildren; six great-grandchildren; a sister, Mary Ann Hobson of Huntington Park; and a number of nieces and nephews.

JOSEPH SOPHER

Joseph Sopher, son of William K. and Agnes Hockett Sopher, was born August 26, 1856, in Mahaska County, Iowa, and died December 1, 1928, at his home in Oskaloosa, Iowa, at the age of 72 years, 3 months and 6 days. He was a birthright member of the Friends church, was recorded as a minister when about 35 years of age, and spent the remaining years of his life in evangelistic and pastoral work.

Being present at the organization of Iowa Yearly Meeting, he attended every annual gathering from that time, until this year, sixty-five in all. At the time Yearly Meeting was held this year, "Uncle Joseph", as he was lovingly called, was living at Linden, Iowa, more than a hundred miles away, and his health would not permit his making the journey, which fact grieved him very much. In addition to his faithful attendance of his own Yearly Meeting, he had, during hos ministry, visited Kansas, California, Nebraska, Ohio, Wilmington, and North Carolina Yearly Meetings, and also attended the Five Years Meeting a number of times as a delegate.

That he was a faithful Bible reader, as well as a "church goer," is evidenced by the fact that for forty consecutive years, he read his Bible through once each year. To him it was "The Book of Books." He believed he was called to "Preach the Word," therefore he must give more time to its study than to men's ideas about it.

For about four years he had been in failing health, but was able to go on with his pastoral work until well into this past summer. Early in September he was taken to the hospital at Des Moines, where he so improved that he was moved, in accordance with his oft-expressed desire, October 6, to Oskaloosa, where, with the closing of the first day of the last month of the year, he "finished his course."

MARRIAGES

HEATON-TAYLOR—At Poughkeepsie, N. Y., November 13, 1928, Helen M. daughter of Mrs. Maud L. Taylor and A. Russell Heaton, son of Adna F. and Marguerite I. Heaton of Poughkeepsie, N. Y.

VINCENT-GORDON—At the home of the bride, Amboy, Indiana, November, 1928, Helen Gordon and Loral Vincent. Donald Spitler, minister.

DEATHS

HADLEY—At Stuart, Iowa, where he spent his entire life, December 8, 1928, Alistus William Hadley, son of Jonathan and Zelinda Hadley, in his sixty-second year. He was a lifelong member of Friends, active in the business of the meeting and regular in attendance at Bible school and meeting for worship. Suffering a heart attack while driving with a loaded wagon, he fell to the ground and was picked up dead. His wife, two daughters and seven grandchildren, his mother, two sisters and three brothers survive him. Funeral service at the Friends church in charge of the pastor, Anna Albery.

KIRKHART—At his home in Gate, Oklahoma, December 4, 1928, Orin Fay, son of Theodore E. and Christena Bond Kirkhart, in his twenty-fourth year. Born near Buffalo, Oklahoma, he was a member of Gate monthly meeting, and great grandson of Abel Bond who was a leading pioneer and organizer of Friends work in the west and a missionary among the Indians. His parents, two brothers and one sister, all of Gate, survive him. Funeral services at the Friends church were in charge of W. A. Woodward, Haviland, Kansas.

THOMPSON—At her home in Paoli, Indiana, November 22, 1928, Mary A., daughter of Jonathan and Sarah Dixon Thompson, aged 88 years. She was the eldest of nine children and is survived by two brothers and one sister: Nathan D., of Waurika, Okla.; Silas S. of Los Angeles, Calif.; and Martha T. Leonard of Russiaville, Ind. A birthright member of Friends, she was active in Christian work until recent years when bodily affliction prevented. Funeral service was conducted by her pastor, Albert L. Copeland, at the Friends church.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Sumerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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